THEOSOPHY

VOL. 67, NO. 12 OCTOBER, 1979

All *action, on every plane, produces disturbance in the balanced harmony of the Universe, and the vibrations so produced will continue to roll backwards and forwards, if its area is limited, till equilibrium is restored. But since each such disturbance starts from some particular point, it is clear that equilibrium and harmony can only be restored by the reconverging* to that same point *of all the forces which were set in motion from it.*

—H. P. BLAVATSKY

CONTENTS

ASPECTS OF CHANGE 353
FROM "THE OCCULT WORLD" 358
NOTES ON SPIRIT AND MATTER 366
VEILS OF TRUTH 369
LETTERS, QUESTIONS, COMMENT 373
ON THE LOOKOUT 376

THE THEOSOPHY COMPANY

OBJECTS OF THE THEOSOPHICAL MOVEMENT

I *To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color;*

II *The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and*

III *The investigation of the unexplained laws of Nature and the psychical powers latent in man.*

THEOSOPHY was established as a monthly publication in November, 1912, by Robert Crosbie. It is devoted to the Objects of the Theosophical Movement. The publisher is The Theosophy Company, of Los Angeles, California, U.S.A., an incorporated association legally empowered to receive donations and bequests in furtherance of these Objects, which are repeated in its charter. THEOSOPHY is edited independently of any theosophical society or other organization. The Publishers assume full responsibility for all unsigned articles therein.

SUBSCRIPTIONS: No subscriptions are accepted for less than one year of 12 numbers, but subscriptions may begin with any desired number. All subscriptions, orders for single back numbers, and back volumes, bound or unbound should be accompanied by the necessary remittance. Price $10.00 per annum; single numbers of the current volume, $1.00 each; back numbers (if available), $1.00 each; back volumes, unbound, available; for library style binding, prices on request. *Volumes I and XII are out of print.*

COMMUNICATIONS: Contributions submitted for publication should be typewritten double-spaced on one side of the paper only, with wide margins, and copies should be in all cases retained by the writers, as no manuscripts are returned.

BEQUESTS AND DONATIONS: Gifts and legacies will be gladly received from those in sympathy with the objects of this Magazine when such benefactions are unencumbered and unrestricted. Donors may make their gifts to THE THEOSOPHY COMPANY. Such contributions are tax exempt.

THE THEOSOPHY COMPANY

245 WEST 33RD ST., LOS ANGELES, CALIF. 90007, U.S.A.

AUM

It was not so much by knowledge of words that I came to the understanding of things, as by my experience of things I was enabled to follow the meaning of words.

—PLUTARCH

THEOSOPHY

VOLUME 67 OCTOBER, 1979 NUMBER 12

ASPECTS OF CHANGE

AT the beginning of *The Ocean of Theosophy* Mr. Judge speaks of the many changes inevitable in an age of transition—changes which, at some time in the future, will enable the "elder brothers to introduce their actual presence to our sight." All aspects of life are altering, he says, and one change now much in evidence is in the "system of thought." The world of modern thought is in the throes of a radical revision in the idea of knowledge. When it comes to the discovery of scientific truth, leading physicists, instead of recalling the rules established by Galileo and Descartes, speak wonderingly about Platonic symmetries and ask what may be the role of consciousness, and even conscience, in the shaping of natural reality. Historians of ideas take note of the fact that even materialists are animated by a driving sense of the meaning of life, and essayists point out that behind major scientific conceptions and theories are intuitive feelings of a purpose which underlies all natural phenomena. Literary scholars show that the scientific idea of recognizing only objective knowledge has led to impoverishment of the inner life, with lethal effects on both literature and the arts.

These are all encouraging signs, but must be regarded as forerunners of more fundamental changes as yet far from realized among people generally. The habits of schooling and everyday life are very much with us, and we are likely to feel bewildered and let down when, instead of being given a neat and conclusive equation, or some other sort of "reliable" proof in answer to a question we

have asked, we are invited to return to Platonic philosophy or to contemplate the intuitions of a great mystic. The modern world is used to accepting as "truth" only what can be nailed down in some approved scientific and logical fashion. Even students of Theosophy may experience vague feelings of dissatisfaction when they are given only general ideas on some topic of recurrent interest. It seems natural to ask: Why can't we have real explanations of all these wonderful processes, so that we can speak with greater confidence and certainty about the teachings which are so needed by the world!

In one of his *Theosophical Forum* answers (reprinted in THEOSOPHY 15: 563) Mr. Judge addressed this question directly. The inquirer wanted to know the technical details of how "the Kamic elements of man become embodied after death in the entity known as the Kama Rupa." He also asked: "How can intangible subjective desires, passions, and the like become 'rupa,' or whence comes the body or rupa?" Following is the reply made by Mr. Judge:

> If the process were given it would not be understood, since it is one for which our language has no words. It is for this reason that descriptions given by clairvoyants of various occult things seem pure twaddle and vague mutterings to those who for themselves cannot clairvoyantly see the same thing. How could it be possible to describe the operations of the occult Cosmos in the terms of materialistic science and philosophy? That hidden Cosmos is ideal in its fineness, and the very attempt to fully describe the process enquired of would convey only doubt and certainly result in confusion. But it is no more hidden than is the process by which the body builds itself up every day; nor than that by which a thought will affect the entire nervous system. A simple thought will bring a hot flush or a cold shiver. How? No one knows. Certainly no scientific terms exist to describe the mode and means whereby the thought connects itself with the human physiological machine. And if this be so on this plane, is it likely that an Adept's description of the coalescence of Kama with an astral body after death would be comprehended save in the most general way? This general way may be gotten at by considering the action of a magnet. It attracts, but no scientific man can look behind that fact; it even can attract an electric flame, but there too the process is occult. In the same way there is an attraction between the mass of desires called Kama and the astral form which causes them to come together just as a similar attractive force brought Ego and body together.

> But desires and passions are not intangible and subjective in the sense given by the question. They are in their sphere—though not in this—quite tangible and objective, and those two words must be altered when we pass beyond the consideration of this plane. If the questioner insists that on every plane desires and passions are intangible and subjective, that will dispose of the question, because in such a case they certainly could never attract anything. But it will first have to be explained how such "intangible and subjective" things as passion and desire can and do have an objective effect even on this plane. As on their own plane they are full of force and tangibility, they attract to themselves the necessary quantum of astral matter, invisible to us but still there, to form a sheath of covering. Having their center in the thinker, they radiate from that and cause their effects until cut off from their center, when they begin to dissipate unless linked with some other center from which they might get activity. But the whole difficulty grows, it seems to me, out of the prevalent habit of regarding this so-called objective world as real, and forgetting that the mental and spiritual realms are the only real ones. . . . That which we now from this plane call "abstract qualities" change on another plane into "objective things." So I regard it an error to call the desire and passions abstract qualities, unless we say at the same time that we mean it relatively.

Mr. Judge is here affirming in effect that a "scientific" sort of knowledge of occult processes and laws is wholly impracticable for the Western inquirer, for the reason that he has no background of understanding, no elementary training or even vocabulary for comprehending these matters. The approach, therefore, has to be general, and this, after all, is the Platonic way of learning. Mr. Judge is suggesting by implication that the Platonic approach, which is philosophical, must come first. This is the law of progress, as he shows in another article, using other words:

> Man is a perfected animal, but before he could have reached perfection even on the animal plane, there must have dawned upon him the light of a higher plane. Only the perfected animal can cross the threshold of the next higher, or the human plane, and as he does so there shines upon him the ray from the supra-human plane. Therefore, as the dawn of humanity illumines the animal plane, and as a guiding star lures the Monad to higher consciousness, so the dawn of divinity illumines the human plane, luring the monad to the supra-human plane of consciousness. This is neither more nor less than the philosophical and metaphysical aspect of the law of evolution.

It is also the rationale for the way in which H.P.B. speaks of

the vision of mystics and spiritual philosophers—those for whom gleams on the horizon of the next cycle have begun to become the luminous presence of future possibility, and in whom the cycle of its realization is already under way. To be a Theosophist, she wrote in "What Are the Theosophists?"—

> One need but worship the spirit of living nature, and try to identify oneself with it. To revere that *Presence*, the invisible Cause, which is yet ever manifesting itself in its incessant results; the intangible, omnipotent, and omnipresent Proteus: indivisible in its Essence, and eluding form, yet appearing under all and every form; who is here and there, and everywhere and nowhere; is ALL and NOTHING; ubiquitous yet one; the Essence filling, binding, bounding, containing everything, contained in all. It will, we think, be seen now, that whether classed as Theists, Pantheists or Atheists, such men are near kinsmen to the rest. Be what he may, once that a student abandons the old and trodden highway of routine, and enters upon the solitary path of independent thought—Godward—he is a Theosophist; an original thinker, a seeker after the eternal truth with "an inspiration of his own" to solve the universal problems.

The thought of the West, following the lead of the experimental scientists, tried to establish the basis for all knowledge in the findings of the senses and the study of visible nature, shutting out the guide of intuition and ignoring the priorities of subjective discovery. Commenting, H.P.B. said in *The Secret Doctrine*:

> Physical Science is welcome to speculate upon the physiological mechanism of living beings, and to continue her fruitless efforts in trying to resolve our feelings, our sensations, mental and spiritual, into functions of their inorganic vehicles. Nevertheless, all that will ever be accomplished in this direction has already been done, and Science will go no farther. She is before a dead wall, on the face of which she traces, as she imagines, great physiological and psychic discoveries, but every one of which will be shown later on to be no better than the cobwebs spun by her scientific fancies and illusions. The tissues of our objective framework alone are subservient to the analysis and researches of physiological science. The six higher principles in them will evade for ever the hand that is guided by an animus that purposely ignores and rejects the Occult Sciences. (*S.D.* I, 133-34.)

The difficulty here is that the scientists have attempted to practice their specialized knowledge without first obtaining a grasp of first principles. Their knowledge is limited to externals, to processes revealed in the outward shell of form, with the result that

the causes which are on a higher plane are of necessity hidden from view. In her first book, *Isis Unveiled*, H.P.B. called for a return to the old Platonic method of inquiry, and everything she wrote became a vindication of this philosophic approach, beginning with general ideas and first principles. She said in *Isis* (I, 237):

> Plato's method, like that of geometry, was to descend from universals to particulars. Modern science vainly seeks a first cause among the permutations of molecules; the former sought and found it amid the majestic sweep of worlds. For him it was enough to know the great scheme of creation and to be able to trace the mightiest movements of the universe through their changes to their ultimates. The petty details, whose observation and classification have so taxed and demonstrated the patience of modern scientists, occupied but little of the attention of the old philosophers. Hence, while a fifth-form boy of an English school can prate more learnedly about the little things of physical science than Plato himself, yet, on the other hand, the dullest of Plato's disciples could tell more about great great cosmic laws and their mutual relations, and demonstrate a familiarity with and control over the occult forces which lie behind them, than the most learned professor in the most distinguished academy of our day.

These are the psychological and metaphysical realities which underlie the Theosophic mode of study and growth in understanding. There is now reason to think that the most thoughtful inquirers of the present are beginning to recognize that there can be no real knowledge without first principles. The advantage of Theosophical students is that they are in a position to understand the importance of study of this sort, through the broad light on all human development given by the Wisdom Religion.

The Legacy of Thought

The virtues we acquire, which develop slowly within us, are the invisible links which bind each one of our existences to the others—existences which the spirit alone remembers, for matter has no memory for spiritual things. Thought alone holds the tradition of the bygone life. The endless legacy of the past to the present is the secret source of human genius.

—Balzac

FROM "THE OCCULT WORLD"

II

HAVING disposed of personal motives, let us analyze your terms for helping us to do public good. Broadly stated, these terms are—first, that an independent Anglo-Indian Theosophical Society shall be founded through your kind services, in the management of which neither of our present representatives shall have any voice, and second, that one of us shall take the new body 'under his patronage,' be 'in free and direct communication with its leaders,' and afford them 'direct proof that he really possessed that superior knowledge of the forces of Nature and the attributes of the human soul which would inspire them with proper confidence in his leadership.' I have copied your own words so as to avoid inaccuracy in defining the position.

"From your point of view, therefore, those terms may seem so very reasonable as to provoke no dissent, and, indeed, a majority of your countrymen—if not of Europeans—might share that opinion. What, will you say, can be more reasonable than to ask that that teacher anxious to disseminate his knowledge, and pupil offering him to do so, should be brought face to face, and the one give the experimental proof to the other that his instructions were correct? Man of the world, living in, and in full sympathy with it, you are undoubtedly right. But the men of this other world of ours, untutored in your modes of thought, and who find it very hard at times to follow and appreciate the latter, can hardly be blamed for not responding as heartily to your suggestions as in your opinion they deserve. The first and most important of our objections is to be found in our *rules*. True, we have our schools and teachers, our neophytes and 'shaberons' (superior adepts) and the door is always opened to the right man who knocks. And we invariably welcome the new comer; only, instead of going over to him, he has to come to us. More than that, unless he has reached that point in the path of occultism from which return is impossible by his having irrevocably pledged himself to our Association, we never—except in cases

---

NOTE:—This series was originally printed in THEOSOPHY, Vol. 39. Mr. A. P. Sinnett's book continues with the Master's second letter.—Eds. THEOS.

of utmost moment—visit him or even cross the threshold of his door in visible appearance.

"Is any of you so eager for knowledge and the beneficent powers it confers, as to be ready to leave your world and come into ours? Then let him come, but he must not think to return until the seal of the mysteries has locked his lips even against the chances of his own weakness or indiscretion. Let him come by all means as a pupil to the master, and without conditions, or let him wait, as so many others have, and be satisfied with such crumbs of knowledge as may fall in his way. And supposing you were thus to come, as two of your own countrymen have already—as Madame B. [H. P. Blavatsky] did and Mr. O. [H. S. Olcott] will—supposing you were to abandon all for the truth; to toil wearily for years up the hard, steep road, not daunted by obstacles, firm under every temptation; were to faithfully keep within your heart the secrets entrusted to you as a trial; had worked with all your energies and unselfishly to spread the truth and provoke men to correct thinking and a correct life—would you consider it just, if, after all your efforts, we were to grant to Madame B., or Mr. O. as 'outsiders' the terms you now ask for yourselves? Of these two persons, one has already given three-fourths of a life, the other six years of manhood's prime to us, and both will so labour to the close of their days; though ever working for their merited reward, yet never demanding it, nor murmuring when disappointed. Even though they respectively could accomplish far less than they do, would it not be a palpable injustice to ignore them in an important field of Theosophical effort? Ingratitude is not among our vices, nor do we imagine you would wish to advise it.

"Neither of them has the least inclination to interfere with the management of the contemplated Anglo-Indian Branch, nor dictate its officers. But the new Society, if formed at all, must, though bearing a distinctive title of its own, be, in fact, a branch of the parent body, as is the British Theosophical Society at London, and contribute to its vitality and usefulness by promoting its leading idea of a Universal Brotherhood,* and in other practicable ways.

"Badly as the phenomena may have been shown, there have still

*"The term 'Universal Brotherhood'," the Adept writes in another letter, "is no idle phrase. Humanity in the mass has a paramount claim upon us, as I try to explain in my letter to Mr. Hume, which you had better ask the loan of. It is the only secure foundation for universal morality. If it be a dream, it is at least a noble one for mankind: and it is the aspiration of the *true adept*."—Eds.

been, as yourself admit, certain ones that are unimpeachable. The 'raps on the table when no one touches it,' and the 'bell sounds in the air,' have, you say, always been regarded as satisfactory, &c, &c. From this, you reason that good test phenomena 'may easily be multiplied *ad infinitum*.' So they can—in any place where our magnetic and other conditions are constantly offered, and where we do not have to act with and through an enfeebled female body, in which, as we might say, a vital cyclone is raging much of the time. But imperfect as may be our visible agent, yet she is the best available at present, and her phenomena have for about half a century astonished and baffled some of the cleverest minds of the age. . . ."

[*A. P. Sinnett next describes the "brooch phenomenon," which occurred during a picnic attended by Mme. Blavatsky and several other guests. A favorite brooch of Mrs. Sinnett's, left on her dressing table, was made to materialize inside her jampan cushion, together with the note given below. Mr. Sinnett observes, with respect to this demonstration, "It would have been impossible to invent or imagine a proof of occult power, in the nature of mechanical proofs, more irresistible and convincing than this incident was for us who had personal knowledge of the various circumstances described. . . . All through, it bore indirect reference to the conversation that had taken place at our dinner-table the previous evening."*—EDS.]

"My 'Dear Brother,'—This brooch, No. 2, is placed in this very strange place, simply to show you how very easily a real phenomenon is produced, and how still easier it is to suspect its genuineness. Make of it what you like, even to classing me with confederates.

"The difficulty you spoke of last night with respect to the interchange of our letters, I will try to remove. One of our pupils will shortly visit Lahore and the N.W.P. [North West Province]; and an address will be sent to you which you can always use; unless, indeed, you really would prefer corresponding through—pillows! Please to remark that the present is not dated from a 'Lodge,' but from a Kashmere valley."

The incidents of the day [Sinnett continues] were not quite over, even when the brooch was found; for that evening, after we had gone home, there fell from my napkin, after I had unfolded it at dinner, a little note. . . , part of which I am impelled to quote, for the sake of the allusion it contains, to occult *modus operandi*. I must explain that, before starting for the hill, I had penned a few lines of thanks for the promise contained in the note then received

as described. This note I gave to Madame Blavatsky, to despatch by occult methods if she had an opportunity. . . . She got rid of the note, occultism only knows how. This circumstance had been spoken of at the picnic; and as I was opening the note found in the pillow, someone suggested that it would, perhaps, be found to contain an answer to my note just sent. It did not contain any allusion to this, as the reader will be already aware.

The note I received at dinner-time said:—"A few words more. Why should you have felt disappointed at not receiving a direct reply to your last note. It was received in my room about half a minute after the currents for the production of the pillow *dak*, had been set ready, and in full play. And there was no necessity for an answer. . . ."

It seemed to bring one in imagination one step nearer a realization of the state of the facts to hear "the currents" employed to accomplish what would have been a miracle for all the science of Europe, spoken of thus familiarly.

A miracle for all the science of Europe, and as hard a fact for us, nevertheless, as the room in which we sat. We knew that the phenomenon we had seen was a wonderful reality; that the thought-power of a man in Kashmir had picked up a material object from a table in Simla, and, disintegrating it by some process of which Western science does not yet dream, had passed it through other matter, and had there restored it to its original solidarity, the dispersed particles resuming their precise places as before, and reconstituting the object down to every line or scratch upon its surface. (By-the-by, it bore some scratches when it emerged from the pillow which it never bore before—the initials of our friend.) And we knew that written notes on tangible paper had been flashing backwards and forwards that day between our friend and ourselves, though hundreds of miles of Himalayan mountains intervened between us, and had been flashing backwards and forwards with the speed of electricity. And yet we knew that an impenetrable wall, built up of its own prejudice and obstinacy, of its learned ignorance and polished dullness, was established round the minds of scientific men in the West, as a body, across which we should never be able to carry our facts and our experience. And it is with a greater sense of oppression than people who have never been in a similar position will realize, that I now tell the story I have to tell, and know all the while that the solemn accuracy of its minutest detail, the utter

truthfulness of every syllable in this record, is little better than incense to my own conscience—that the scientific minds of the West with which of all cultivated minds my own has hitherto been most in sympathy, will be closed to my testimony most hopelessly. "Though one should rise from the dead," etc. It is the old story. It is the old story, at all events as regards the crashing results on opinion which such evidence as that I have been giving, ought to have. The smile of incredulity which thinks itself so wise and is so foolish, the suspicions which flatter themselves they are so cunning, and are really the fruit of so much dullness, will gleam over these pages, and wither all their meaning—for the readers who smile. . . .

Madame Blavatsky had been deeply hurt by the behaviour of some incredulous persons at Simla whom she had met at our house and elsewhere, who, being unable to assimilate the experience they had had of her phenomena, got by degrees into that hostile frame of mind which is one of the phases of feeling I am now used to seeing developed. Perfectly unable to show how the phenomena can be the result of fraud, but thinking that, because they do not understand them, they must be fraudulent, people of a certain temperament become possessed with the spirit which animated persecution by religious authorities in the infancy of physical science. And, by a piece of bad luck, a gentleman who was thus affected was annoyed at a trifling indiscretion on the part of Colonel Olcott, who, in a letter to one of the Bombay papers, quoted some expressions he had made use of in praise of the Theosophical Society and its good influence on the natives. All the irritation thus set up, worked on Madame Blavatsky's excitable temperament to an extent which only those who know her will be able to imagine. The allusions in Koot Hoomi's letter will now be understood. After some reference to important business with which he had been concerned since writing to me last, Koot Hoomi went on:—

"You see, then, that we have weightier matters than small societies to think about; yet the Theosophical Society must not be neglected. The affair has taken an impulse which, if not well guided, might beget very evil issues. Recall to mind the avalanches of your admired Alps, and remember that at first their mass is small, and their momentum little. A trite comparison, you may say, but I cannot think of a better illustration when viewing the gradual aggregation of trifling events growing into a menacing destiny for the Theosophical Society. It came quite forcibly upon me the other day as I

was coming down the defiles of Konenlun—Karakorum you call them—and saw an avalanche tumble. I had gone personally to our chief. . . . and was crossing over to Lhadak on my way home. What other speculations might have followed I cannot say. But just as I was taking advantage of the awful stillness which usually follows such cataclysms, to get a clearer view of the present situation, and the disposition of the 'mystics' at Simla, I was rudely recalled to my senses. A familiar voice, as shrill as one attributed to Saraswati's peacock—which, if we may credit tradition, frightened off the King of the Nagas—shouted along the currents—'. . . Koot Hoomi come quicker and help me!' and in her excitement, forgot she was speaking English. I must say that the 'Old Lady's' telegrams do strike one like stones from a catapult.

"What could I do but come? Argument through space with one who was in cold despair and in a state of moral chaos, was useless. So I determined to emerge from a seclusion of many years, and spend some time with her to comfort her as well as I could. But our friend is not one to cause her mind to reflect the philosophical resignation of Marcus Aurelius. The Fates never wrote that she could say:—'It is a royal thing when one is doing good to hear evil spoken of himself.' I had come for a few days, but now find that I myself cannot endure for any length of time the stifling magnetism even of my own countrymen. I have seen some of our proud old Sikhs drunk and staggering over the marble pavement of their sacred temple. I have heard an English-speaking Vakil declaim against Yog Vidya and Theosophy as a delusion and a lie, declaring that English science had emancipated them from such degrading superstitions, and saying that it was an insult to India to maintain that the dirty Yogees and Sannyasis knew anything about the mysteries of Nature, or that any living man can, or ever could, perform any phenomena. I turn my face homeward tomorrow.

". . . I have telegraphed you my thanks for your obliging compliance with my wishes in the matter you allude to in your letter of the 24th. . . . Received at Amritsur, on the 27th, at 2 P.M. I got your letter about thirty miles beyond Rawul Pinder, five minutes later, and had an acknowledgement wired to you from Jhelum at 4 P.M. on the same afternoon. Our modes of accelerated delivery and quick communication* are not, then, as you will see, to be

*Many old Indians, and some books about the Indian Mutiny, take note of the perfectly incomprehensible way news of events transpiring at a distance would sometimes be found to have penetrated the native bazaars before it had reached the Europeans at such places by the quickest means of communication at their disposal. . . . [A.P.S.]

despised by the Western world, or even the Aryan English-speaking and skeptical vakils.

"I could not ask a more judicial frame of mind in an ally than that in which you are beginning to find yourself. My brother, you have already changed your attitude toward us in a distinct degree. What is to prevent a perfect mutual understanding one day? . . . It is not possible that there should be much more at best than a benevolent neutrality shown by your people toward ours. There is so very minute a point of contact between the two civilizations they respectively represent, that one might almost say they could not touch at all. Nor would they, but for the few—shall I say eccentrics?—who, like you, dream better and bolder dreams than the rest, and, provoking thought, bring the two together by their own admirable audacity."

The letter before me at present [writes Sinnett] is occupied so much with matters personal to myself, that I can only make quotations here and there; but these are specially interesting, as investing with an air of reality subjects which are generally treated in vague and pompous language. Koot Hoomi was anxious to guard me from idealizing the Brothers too much on the strength of my admiration for their marvellous powers.

"Are you certain," he writes, "that the pleasant impression you now may have from our correspondence would not instantly be destroyed upon seeing me? And which of our holy *shaberons* has had the benefit of even the little university education and inkling of European manners that has fallen to my share? An instance: I desired Madame Blavatsky to select, among the two or three Aryan Punjabees who study Yog Vidya and are natural mystics, one whom, without disclosing myself to him too much, I could designate as an agent between yourself and us, and whom I was anxious to dispatch to you with a letter of introduction, and have him to speak to you of Yoga and its practical effects. This young gentleman, who is as pure as purity itself, whose aspirations and thoughts are of the most spiritual, ennobling kind, and who, merely through self-exertion, is able to penetrate into the regions of the formless world—this young man is not fit for a drawing-room. Having explained to him that the greatest good might result for his country if he helped you to organize a branch of English mystics, by proving to them practically to what wonderful results led the study of Yog, Madame Blavatsky asked him, in guarded and very delicate terms,

to change his dress and turban before starting for Allahabad; for—though she did not give him this reason—they were very dirty and slovenly. You are to tell Mr. Sinnett, she said, that you bring him a letter from the Brother, with whom he corresponds; but if he asks you anything either of him or the other Brothers, answer him simply and truthfully that you are not allowed to expatiate upon the subject. Speak of Yog, and prove to him what powers you have attained. This young man who had consented, wrote later on the following curious letter:—'Madame,' he said, 'you who preach the highest standard of morality, or truthfulness, &c., you would have me play the part of an imposter. You ask me to change my clothes at the risk of giving a false idea of my personality and mystifying the gentleman you send me to. . . .' Here is an illustration of the difficulties under which we have to labour. Powerless to send you a neophyte before you have pledged yourself to us, we have to either keep back or despatch to you one who, at best, would shock, if not inspire you at once with disgust." . . . In a guarded way Koot Hoomi said that as often as it was practicable to communicate with me, "whether by dreams, waking impressions, letters (in or out of pillows) or personal visits in astral form, it will be done. But remember," he added, "that Simla is 7,000 feet higher than Allahabad, and the difficulties to be surmounted at the latter are tremendous." To the ordinary mind, feats of "magic" are hardly distinguishable by degrees of difficulty, and the little hint contained in the last sentence may thus help to show that, magical as the phenomena of the Brothers appear (as soon as the dull-witted hypothesis of fraud is abandoned), they are magic of a kind which is amenable to its own laws.

(To be continued)

NOTES ON SPIRIT AND MATTER

WE are unable to understand what is really meant by "spirit beyond the present developed form." The sentence presents no sense to our mind, trained as it has been by our great masters to think of "Spirit" as of something formless and entirely beyond the ken of our sensual perceptions, and, therefore, not to be considered apart from, or independently of corporeal existence. UNIVERSAL INTELLIGENCE and the ONE LIFE as we call it, conceived of, apart from any physical organization, becomes vital essence, an energy or force; and none of these we believe can be considered as a distinct entity, a substance, or, as having a being or even a form separate from matter. Locke's definition, that "Spirit is a *substance,* in which thinking, knowing, doubting, and a power of moving do subsist"—would hardly be accepted by the average Vedantee, and would find itself absolutely rejected by every true Adwaitee and Eastern Occultist. The latter would answer that "matter alone is a substance, in which thinking, knowing, doubting, and a power of moving, are *inherent,* whether as a latent or active potentiality—and whether that matter is in a differentiated, or an undifferentiated state."

Thus, in our humble opinion, the something, or rather the *no*thing, called Spirit, has by itself, no form or forms in either progressive or stationary "states of development;" and we say again that the expression is perfectly unintelligible to every real Adwaitee. Even supposing that the qualifying clause refers only to matter, the meaning conveyed by the expression "matter and spirit beyond the present developed form" is the same as conveyed by that of—"matter and spirit in the stage of perfect Laya"? We fail to see the point made, or even any sense in such a sentence as "matter and spirit in the stage of perfect *Laya,"* implying as it does the possibility of spirit, a pure abstraction, being dissolved and annihilated—we will not say —as matter—since the latter in its primordial, cosmic state can be no more annihilated or even dissolved than spirit—but as a *thing* of matter having substance and form. Can a*void* be annihilated? And what is pure, *absolute* spirit but the "void" of the ancient Greek phi-

---

NOTE:—From "Editor's Notes" by H.P. Blavatsky in *The Theosophist,* IV.

losophers? Well says Lucretius: "there can be no third thing besides body and void; for if it be to the smallest extent tangible—it is a *body;* if not,—it is void." And let it not be urged, on the strength of this quotation, that, because we quote the words of a great "Atheist," a *materialist,* as an authority, we are therefore a materialist and an atheist (in the usual sense of both terms) ourself. We object to the very term "materialism" if it is to be made identical with, or a synonym of "corporealism," that is to say, an antithesis of, "Spiritualism." In the light we, Occultists, regard matter, we are all materialists. But it does not at all stand to reason that because of that, we should be, at the same time, "corporealists" denying in any sense or way the reality of the so-called spiritual existence, or of any being or beings, living on another plane of life, in higher and far more perfect worlds than ours, or having their being in *states* of which no untrained mind can have the smallest conception. Hence our objection to the idea and possibility of "matter and spirit, in the stage of perfect *Laya*" unless it can be shown that we has misunderstood the latter word. According to the doctrines of the Arhat philosophy there are *seven* states of matter, the 7th state being the sum total, the condition or aspect of *Mulaprakriti.*

Our "assertion" then means the following: undifferentiated cosmic matter or *Mulaprakriti,* as it is called in Hindu books, is *uncreated* and eternal. It would be impossible to prove this assertion from *a priori* reasons, but its truth can be tested by the ordinary inductive method. In every objective phenomenon perceived, either in the present plane of consciousness or in any other plane requiring the exercise of spiritual faculties, there is but change of cosmic matter from one form to another. There is not a single instance, or the remotest suspicion of the annihilation of an atom of matter ever brought to light either by Eastern adepts or Western scientists. When the common experience of generations of adepts in their own spiritual or psychic field of observation, and of the ordinary people in theirs—(*i.e.,* in the domain of physical science) points to the conclusion that there never has been the utter annihilation of a single material particle, we are justified, we believe, in saying that matter is indestructible, though it may change its forms and properties and appear in various degrees of differentiation. Hindu and Buddhist philosophers have ages ago recognised the fact that *Purush* and *Prakriti* are eternal, co-existent, and not only correlative and interdependent but postively one and the same thing

for him who can read between the lines. Every system of evolution commences with postulating the existence of *Mulaprakriti* or *Tamas* (primeval darkness).

Spirit got itself entangled with gross matter for the same reason that Life gets entangled with the *foetus* matter. It followed a law, and therefore could not help the entanglement to cccur.

We know of no eastern philosophy that teaches that "matter" originated out of Spirit." Matter is as eternal and indestructible as Spirit and one cannot be made cognizant to our senses without the other—even to our, the highest, spiritual sense. Spirit per se is a *non-entity* and *non-existence*. It is the *negation* of every affirmation of all that is.

ANTASKARANA

The link beween the higher and lower manas. Important for study as being the one approach to spirituality in the mind of man. Only acts when the consciousness is normal. During sleep it has no existence. A mode of consciousness, not a principle. Higher manas and lower manas separated during the period of incarnation, save in the case of an Initiate. Antaskarana, the link between them, is a projection of the lower manas toward the higher. All persons project this condition of soul into spiritual regions. The link increases in power if the energy which produced it is steadily maintained. Liable to be temporarily cut off however if not energized perpetually. Antaskarana the "battlefield" of the personality, spoken of in *The Voice of the Silence*. Battlefield disappears when the term of struggle ends. Through antaskarana come all the higher impulsions during any life. Music, art, poetry, if truly spiritual, come from this source as much as philosophy. Careful distinction to be made between sentimentality and true inspiration. Antaskarana may be so strengthened as eventually to awaken the full nature of the human being, and a link thus formed between higher and lower manas cannot be readily broken. If once accomplished it is always possible for the lower manas to unite itself with its "father" again at any moment.

—THE THEOSOPHICAL FORUM

VEILS OF TRUTH

ALL men profess to pay homage to Truth as above all. To fail of such acknowledgment would be equivalent to a confession of basic dishonesty, so, perforce, men present, uphold and defend their respective religious creeds and philosophies as being the truth and alone the truth. The motto of the Theosophical Movement, "There is no religion higher than Truth," the churches, East and West, paraphrase to read: "There can be no truth higher than our beliefs." This latter attitude eliminates free inquiry at the very outset, while Theosophy invites and encourages the most searching inquiry at all times.

But it may be asked: "Conceding that Theosophy's approach to the problem clears the atmosphere for unbiased inquiry, why should I give greater credence to the declaration that Theosophy is Truth than to the same assertions made by the various sects?" This is a fair question. The answer is that, whereas the various religions demand blind belief in their dogmas, Theosophy does not and never will appeal for the blind acceptance of its doctrines and tenets. Its appeal is based on the inherent reasonableness of its teachings and their power to offer a rational explanation of all the problems and mysteries of existence. Theosophy points out that the heart and spirit of all its tenets are contained in a few fundamental principles, the truth of which is axiomatic. This recognition depends upon the direct perception of the Spirit in man, once he has rid himself of the biases and personal desires which veil the eye of the Soul.

The physical eyes and the other senses apprehend only the external aspect of things; the eye of soul can look directly upon ideas and penetrate into the the very kernel of matter. This distinction between the consciousness in the body or the lower brain-mind, and the Consciousness of the Soul, indicates *two* methods for the acquisition of knowledge. These methods are verily a pair of opposites, and the same gulf exists between them as exists between that primary pair of opposites, Spirit and Matter. One

method, which we may designate as the method of matter, is based on the five physical senses and their intelligent synthesis, the terrestrial mind. By its very nature this mode of consciousness can perceive only the surface aspect of things. The limitations inherent in this method, which is relied upon by the scientific world, act as a complete bar to the discovery of the absolute truth or the ultimate reality behind and within appearances. External investigation of the world around us can, at best, provide only relative and partial truth, which ought to be called "information" rather than knowledge.

The method which leads to absolute Truth is the one used and taught by the Great Teachers of Theosophy in all ages. It may be stated in three words: "Man, Know Thyself." It is the method of Spirit, proceeding on the axiom that the whole manifested Kosmos, visible and invisible, is embodied consciouness, which can be known only through the state of consciousness within man himself. The process of knowing is one of ever greater self-realization, or a series of progressive awakenings, culminating in complete self-realization. As stated in *The Secret Doctrine*:

> Whatever reality things possess must be looked for in them before or after they have passed like a flash through the material world; but we cannot cognize any such existence directly, so long as we have sense-instruments which bring only material existence into the field of our consciousness. Whatever plane our consciousness may be acting in, both we and the things belonging to that plane are, for the time being, our only realities. As we rise in the scale of development we perceive that during the stages through which we have passed we mistook shadows for realities, and the upward progress of the Ego is a series of progressive awakenings, each advance bringing with it the idea that now, as last, we have reached "reality;" but only when we have reached the absolute Consciousness, and blended our own with it, shall we be free from the delusions produced by Maya. (I, 39-40.)

The contention that knowledge of Reality is to be found only by looking within the depths of our own Consciousness may meet with the objection that such a method is not unknown outside of Theosophy. It may be urged that abstract reflection and introspection have always been employed by the speculative philosopher and metaphysician, and that they have not heretofore resulted in the discovery of Truth, as witnessed by the differing philosophical systems and theories extant in the world. It is not contended that

introspective search is peculiar to Theosophy. To be a man means to be a *thinker*, and it is as natural for the mind to look within as for it to look without. The turning of the consciousness away from the objective universe and towards one's subjective self is practiced more or less by all men. The Theosophical or occult method which leads to the acquisition of direct and certain knowledge is a particular kind of contemplation known as concentration or *Yoga*, and this involves immeasurably more than what is commonly regarded as introspection. In *The Bhagavad-Gita,* Krishna defines yoga as "skill in the performance of action" and as "equal-mindedness." Yoga requires the adoption of a certain attitude towards life and the performance of action on the basis of that attitude. The attitude is the recognition of the spiritual unity of all Beings and complete resignation to the supreme law of harmony governing the universe. The actual life must then conform to this recognition, resulting in a life devoted to the welfare and progress of all souls. Without leading the life, no amount of "looking within" will cause Nature to open the portals of her secret chambers.

The intellectualist finds it difficult to understand why this method of acquiring spiritual knowledge should depend on purity of motive and a life dedicated to altruism. Why, he resaons, can not the same results be obtained by anyone willing to follow the directions given, as in the ordinary scientific modes of inquiry. Part of the answer lies in pointing out that in even the so-called "inductive" method great care is taken to minimize every possibility of error in observation and experiment. Errors may arise from a number of causes, from the instruments employed, changes in the object observed, and impediments and unknown factors in the medium between the observer and the object studied. Theosophy, while recognizing the mechanical and exterior possibilities of error, goes further and declares that the senses are by their very nature deceptive. The admonition to the disciple is: "Mistrust thy senses; they are false." This is followed by the directions: "But within thy body—the shrine of thy sensations—seek in the Impersonal for the 'Eternal Man'; and having sought him out, look inward: thou art Buddha."

If the method of looking outward is surrounded by constant inaccuracies and errors, even more so is the method of looking inward. Mistakes in introspection arise in the psychic, mental and moral departments of our being. The body is the vehicle of the

"Eternal Man," but it is also "the shrine of our sensations"; the latter must be overcome before the Divine Ego and Knower can enlighten the mind. Many are the inner obstacles to meditation. After the coarser psychic impediments are removed, obstacles of a subtler nature such as pride, vanity, doubt and ambition are encountered. Every obstacle is like a center around which the thought and meditation revolve in a rigid orbit, barring further penetration into the depths of consciousness. The most serious obstacle to success in concentration is meditation with the seed of separateness embedded in the heart. Such a seed is really the source and parent of all other "mental deposits." This is why the unremitting practice of Brotherhood is a *sine quo non* to the attainment of knowledge, of TRUTH.

THE SACRED LAW OF OUR NATURE

He who would gather immortal palms must not be hindered by the name of goodness. Nothing is at last sacred, but the integrity of your own mind. Absolve you to yourself, and you shall have the suffrage of the world. I remember an answer which, when quite young, I was prompted to make to a valued adviser, who was wont to importune me with the dear old doctrines of the Church. On my saying, "What have I to do with the sacredness of traditions, if I live wholly from within?" My friend suggested, "But these impulses may be from below, not from above." I replied, "They do not seem to me to be such, but if I am the Devil's child, I will live then for the Devil." No law can be sacred to me but that of my nature. Good and bad are but names transferable to that or this; the only right is what is after my constitution, the only wrong what is against it. A man is to carry himself in the presence of all opposition as if everything were titular and ephemeral but he. I am ashamed to think how easily we capitulate to badges and names, to large societies and dead institutions. Every decent and well-spoken individual affects and sways me more than is right. I ought to go upright and vital, and speak the rude truth in all ways.

—RALPH WALDO EMERSON

letters • questions • comment

Can the soul communicate with other souls during deep sleep?

Yes, there is communication of a sort. The deep-sleep period is also referred to as the dreamless state, and in his article 'Seership" (*Path,* April, 1886), Mr. Judge said:

> *Sushupti,* which is the dreamless state in which the mystic's highest consciousness—composed of his highest intellectual faculties—hunts for and seizes knowledge he may be in need of. . . . his highest nature roams into the ideal world in quest of food.

The expressions used by Mr. Judge are suggestive. One who "roams" and "hunts for and seizes knowledge" is not in a state of subjective isolation.

In *The Ocean of Theosophy* (pp. 143-44), Mr. Judge briefly summarizes the various types of dreams. While communication between intelligences in the "ideal world" is not to be thought of in terms of our waking consciousness, there is clearly interaction:

> Dreams are sometimes the result of brain action automatically proceeding, and are also produced by the transmission into the brain by the real inner person of those scenes or ideas high or low which that real person has seen while the body slept. They are then strained into the brain as if floating on the soul as it sinks into the body. These dreams may be of use, but generally the resumption of bodily activity destroys the meaning, perverts the image, and reduces all to confusion. But the great fact of all dreaming is that someone perceives and feels therein, and this is one of the arguments for the inner person's existence. In sleep the inner man communes with higher intelligences and sometimes succeeds in impressing the brain with what is gained. . . .

In *Transactions of the Blavatsky Lodge* (pp. 59-79), H.P.B. uses various ideas to clarify the immortal soul's nature: "This Ego it is which is the actor, the real man, the true human self." Each of these terms seem to hold the idea of "individuality"—a focal point of consciousness which is the source and basis of independent action in waking physical life. The higher Egoic life during deep sleep is further suggested in *Transactions*:

> In the thoughts of the *real* man, or the immortal "Individuality," the pictures and visions of the Past and Future are as the Present; nor are his thoughts like ours, subjective pictures in our cerebration, but living acts and deeds, present actualities. . . . To the dreamer (the Ego), on his own plane, the things on

> that plane are as objective to him as our acts are to us. . . . Our "dreams," being simply the waking state and actions of the true Self. . . .

In "The Three Planes of Human Life" (*Path,* August, 1888—Judge Pamphlet No. 11) Mr. Judge, speaks of "dreamless sleep" as a state in which "even criminals commune through the higher nature with spiritual beings." Deep sleep is said to be "the great spiritual reservoir." There are sublime moments in human experience—sometimes noted by artists, poets and children—which suggest the reality of the "spiritual reservoir." Our language is inadequate to give it clear characterization, but we can say that this egoic life is an objective existence in which there is a form of communication, although its nature transcends any description familiar to us. "Communion" might be a better word.

Why do Theosophists prefer cremation as the means of disposing of the physical body after death? It doesn't seem "brotherly" just to burn up lives or particles we no longer have a use for.

The question seems confused as to the nature of the lives seen as particles making up the physical body. The lives composing the bodily form are imperishable in their essential nature, having been drawn together to provide a physical vehicle for the soul. These particles are "appearances," the product of our physical senses. This is the basis for the statement that the world of our senses is a world of illusion. In *The Secret Doctrine* H.P.B. speaks of the "infinitesimal *invisible lives*" that "compose the bodies of the atoms." Giving the Occult doctrine, she continues:

> Each particle—whether you call it organic or inorganic—*is a life.* Every atom and molecule in the Universe is both *life-giving* and *death-giving* to that form, inasmuch as it builds by aggregation universes and the ephemeral vehicles ready to receive the transmigrating soul, and as eternally destroys and changes the *forms* and expels those souls from their temporary abodes. It creates and kills; it is self-generating and self-destroying; it brings into being, and annihilates, that mystery of mysteries—the *living body* of man, animal, or plant. . . . It is that mysterious LIFE, represented collectively by countless myriads of lives. . . ." (I, 261.)

Then, commenting on the notice taken by modern science of these lives, she says:

> Thus, having discovered the effects, Science has to find their PRIMARY causes; and this it can never do without the help of the old sciences, of alchemy, occult botany and physics. (I, 262.)

The forms are mortal; they alone decompose. What we call decay is in fact slow combustion, and cremation hastens the process, freeing the component elements. In *Answers to Questions on The Ocean of Theosophy* (pp. 230-31), Mr. Crosbie speaks of the value of cremation:

> The death of the body means a return of the lives of the body to their respective elements. In cremation this return is immediate. The Ego then has no point of physcial contact with the physical world and is free to work out and assimilate the experiences of the life last lived. It has only that knowledge which it has already acquired. No change of state can give knowledge, for knowledge is gained only through the observation and experience of the Ego. There is great benefit to the living in the restoration of the elements without their going through the slow process of decomposition. When considered from every point of view, cremation is beneficial. There is a psychological effect from it, too, on those who are left behind; for as soon as cremation is completed the bereaved at once feel the release.

H.P.B. indicates that these benefits must have been common knowledge for the ancients: "*Cremation was universal* till a comparatively recent period—some 80, or 100,000 years ago." (*S.D.* II, 753).) This would seem to show the knowledge of the ancients that the Soul, or the Real Man, leaves the body at death.

In *The Ocean of Theosophy* (p. 100), Mr. Judge gives the division of principles following what is termed death:

> The natural separation of the principles brought about by death divides the total man into three parts:
>
> *First*, the visible body with all its elements left to further disintegration on the earth plane, where all that it is composed of is in time resolved into the different physical departments of nature.
>
> *Second*, the *kama rupa* made up of the astral body and the passions and desires, which also begins at once to go to pieces on the astral plane.
>
> *Third*, the real man, the upper triad of *Atma-Buddhi-Manas*, deathless but now out of earth conditions, devoid of body, begins in *devachan* to function solely as mind clothed in a very ethereal vesture which it will shake off when the time comes for it to return to earth.

It should be noted that the lives of all the lower kingdoms of nature are propelled on their evolutionary journey by the force of natural impulse. They are drawn repeatedly into one form after another, through all the successive stages of development.

on the lookout

An Inner Tide

The quality and influence of the thinking of the late E. F. Schumacher seems especially clear in his recently published book, *Good Work* (Harper & Row, 1979, $9.95), which is made up of essays not included in *Small Is Beautiful.* In a chapter titled "Toward a Human-Scale Technology," in which he makes the Christian Gospels the ideal standard of behavior, he says:

> If life is a "school of becoming," a school of self-development, the ideas of personal freedom and personal responsibility must become ever more firmly established. It may be utopian to hope that they will ever gain universal mastery on this earth—because good and evil tend to grow together; but, as *ideas*, they can and, I am sure, will become so powerful that ever greater forces will need to be mobilized by the evil one to resist them. In the ages of slavery, serfdom, and capitalist exploitation at its worst, great masses of people never looked upon themselves as potentially free and responsible. It is different today, even in concentration camps, forced-labor camps, and the like.

What Really Matters

> The average factory worker may make precious little use—or even very damaging use—of his freedom, but he is in no doubt that he has it and that it is a precious thing. No matter how much these ideas are being sinned against, there can be no doubt. I suggest, that, as ideas, they are today more firmly established than ever before. It is not so long ago that ideas like colonialism and imperialism, "masters and men," and the like seemed perfectly reasonable; they do not any more. Many people, indeed, still argue against the practicability of freedom, of ensuring the dignity of the person, of self-determination, and so forth, but no one argues against the ideas as such.

This seems a fine example of how it is possible to look behind the forbidding events of the Kali Yuga to recognize basic changes in attitude. Mr. Schumacher adds:

> It is my personal belief that, *speaking from a worldly point of view*, industrial society, unless radically reformed, must come to a bad end. Now that it has adopted cumulative growth as its principal aim, its end cannot be far off. But that does not

> mean that it will have failed in its purpose from the point of view of the Gospel. Out of the tremendous examination set by this monstrous development many single individuals will emerge triumphant; uncorrupted and hence incorruptible. This is all that really matters.

"Ample Opportunities"

While Schumacher here writes as a Christian, using the images of traditional religion in the West to convey his meanings, he obtained a primary inspiration from Gandhi and has shown elsewhere that he is thoroughly acquainted with the psychology and ethics of Buddha's teaching. In any event, his is plainly a philosophical religion, however labeled. His appeal is invariably to the higher qualities in human beings:

> The degeneration of the industrial system—that is, its ever intensified idolatry of getting rich quickly—offers everywhere ample opportunities for bringing light into dark places. Everywhere the values of freedom, responsibility, and human dignity have to be openly affirmed, even where a neglect of these values would appear to allow the big industrial machine to run more smoothly and more efficiently. It may not be possible to do this without causing offense. To tell a young person that his personal integrity is more important than his career may sound almost like sabotage in the ears of the efficiency experts. To insist that the reckless waste of natural resources is a crime does not sound cooperative to those who think that the highest possible rate of consumption is the only worthwhile pursuit for mortal man.

A Growing Minority

> It is the individual, personal example that counts. The greatest "doing" that is open to every one of us, now as always, is to foster and develop within oneself a genuine understanding of the situation which confronts us, and to build conviction, determination, and persuasiveness upon such understanding. Let us face it, to look at modern industry in the light of the Gospels is not the fashion of the day, and the diagnosis I have given here is not acceptable, at this point in time, to the great majority of our contemporaries. What, then, is the use of asking for a "program of action"? Those who have understood know what to do. They also know that, although in a minority, they do not stand alone.

Theosophists may be grateful for the fact that E. F. Schumacher was a prophet for the modern age who has actually been heard. He was able to couch his insight and recommendations in the language of ideas whose time has come.

Irony of the Time

The final essay in *Good Work* is by Peter Gillingham, a friend and associate of Schumacher since 1974. In a passage making suggestions to readers who want to take part in the moral reform of technology, he says:

> Don't be put off by the number of people whose professional expertise causes them to focus on a *problem* rather than on the potential resources to solve it or prevent it from arising in the first place; that is one of the problems with professionalization. And don't be put off by the extraordinary number of people with good motivation and underused vital energies whose initial idea of the way to make a constructive contribution is criticism.
>
> Keep in mind the lethal summary of our whole situation that Hazel Henderson encountered in a bona fide serious question after one of her talks: "Where do you get federal funding for projects in self-reliance?" Our unconscious dependence on or at least deference to large organizations, the legacy of the assumption that nothing effective happens except through their participation, is in our bloodstream. Self-immunization takes prolonged and constant attention to unexamined assumptions, questioning, clearing away, letting the new and stronger emerge.

The recovery of authentic self-reliance is a necessity of the age. Those who still rely on big organization to "get things going" need to recognize the irony of the question put to Hazel Henderson.

Sarvodaya in Sri Lanka

Schumacher was often heard to say that "Gandhi would be rated by history as not only a great religious and political leader but a great development economist." His emphasis on the spinning wheel was certainly an advocacy of intermediate technology, and the work done to revive the economic and cultural life of the villages of India, undertaken by the Sarvodaya movement founded by Gandhi, still goes on. The subsequent leadership of this movement by Vinoba Bhave and Jayaprakash Narayan has attracted wide attention. Not so well known is the spread of the movement to Sri Lanka (Ceylon), where the background of Buddhist culture made natural the adoption of Gandhian ideas. The Sarvodaya movement in Sri Lanka dates from 1959, when Ahangamane Ariyaratne, who became its major inspiration, spent time with Vinoba Bhave in a village camp in India. He returned to Sri Lanka and shaped the Gandhian program to the needs and opportunities

afforded there. Under his guidance it became the Sarvodaya Shramadana Movement. In a recently published volume, *Sarvodaya: The Other Development*, Detlef Kantowsky explains:

> The name of the movement itself is said to have a different range of meaning for a Sinhala-speaking audience. In a 1971 paper Ariyaratne explains that " 'Sarvodaya' signifies a thought and 'shramadana' the implementation of that thought. 'Sarva' meaning All and 'Udaya' meaning Awakening are two Sanskrit words which are also current in the Sinhala language. 'Shrama' literally means energy or labour and 'dana' means sharing. Therefore Sarvodaya Shramadana means sharing of one's time, thought and energy for awakening of all."

Strength from Buddhism

Commenting on the development of the movement in Sri Lanka, Mr. Kantowsky says:

> While Gandhiism seemed to have been validated by a successful nonviolent struggle for independence, Sarvodaya in Sri Lanka could take political independence for granted. Thus the movement represents a third stage in the process of self-identification in the island.
>
> The first stage was the period of what may be called anti-clericalism, a strong Buddhist reaction against the Christian missionary forces. Men like Anagarika Dharmapala . . . gave new confidence to the young Buddhists. In so doing they greatly influenced the second generation of anti-colonialists, who won national independence. Sarvodaya now represents the forces that try to build up a new indigenous form of social and economic independence. It not only brings together nationalism and Buddhist modernism but also has to be seen as a timely reaction against the development experts and their ready-made models. Against the instant advice of the western-trained planners, Sarvodaya is trying to rebuild a "righteous society" of its own choice. It has introduced its own Buddhist values into developmental reasoning since it does not want another copy of a "Confused Society" to be developed in Sri Lanka.

Practical Program

Quite evidently, the Sarvodaya movement in Sri Lanka is supported by the spirit of Buddhism, which owed its revival not only to Dharmapala but also to H. S. Olcott, president of the Theosophical Society. (They worked together.) Ariyaratne, who was a teacher in a Buddhist high school, first experimented with work in a backward village. He and some student volunteers "sank

wells, dug latrine pits, cleared home gardens and planted various crops, inaugurated a formal educational programme, organized literacy classes for adults, conducted health lessons and demonstrations, child and maternity care work, singing and dancing classes and they even established a place for religious worship for the people." Speaking of the effects of this work, Ariyaratne said: "A revolution in the minds and hearts of every one of us was complete and the first experiment in selfless labour to realize the lofty ideals of a Sarvodaya Society was successful." Kantowsky continues:

> What were these ideals? What were the new implications of "Sarvodaya" in the context of Buddhist culture? "We in Ceylon were inspired by this Sarvodaya thought of Mahatma Gandhi and the Bhoodan-Gramdan action of Acharya Vinoba Bhave," A. T. Ariyaratne explains. "We do not allow our national pride to stand in our way when we choose to accept the best of any culture. While the word 'Sarvodaya' with its literal meaning was adopted from India, the interpretation of its deep meaning as relevant to our own Sinhala Buddhist Culture and national population is completely our own.

A Long Road

In 1965 the Government of Ceylon began supporting the movement and the program was greatly enlarged, reaching out to bring the spirit and practical aid of economic development to a hundred villages throughout the island. A full account of the growth of this movement is provided by Mr. Kantowsky's book, *Sarvodaya*, which may be obtained by writing to the author in care of the Department of Sociology, University of Konstanz, D 7750 Konstanz, West Germany. The spirit of the undertaking is described by this writer:

> Sarvodaya tries to help the world's suffering; it shows the way and, through non-formal education, tries to teach the younger generations in particular the traditional virtues of sharing one's time, thought and energy. If we consider just for one moment the national framework of dependent living and thinking in Sri Lanka, we should ask ourselves: is it not highly unrealistic to expect such a re-education programme to weed out within a few years what has been nurtured during the centuries of foreign "guidance"?
>
> Buddha himself compared the world to a lotus pond: in a lotus pond there are some lotuses still under water; there are others which have risen only as far as the surface; there are

still others which stand above the water and are untouched by it. In the same way in this world, there are men at different levels of development. Some would understand the truth, so the Buddha decided to teach it. Sarvodaya's leaders often refer to this simile when outsiders insist on the fact that practice falls short of the conceptual model; surely it is of no small significance that the Movement's official symbol should be a light red open lotus flower with the rising sun in the background.

The Achievements of Col. Olcott

Maha Bodhi for June-July 1978, journal of the International Buddhist Brotherhood founded in 1892 by Anagarika Dharmapala, has an article which relates the services to Buddhism of Col. Henry S. Olcott. The writer, Dr. Buddhadase P. Kirthisinge, gives the facts of Olcott's early life, describes his meeting with H.P.B. and the founding of the Theosophical Society, and tells in some detail of his efforts to revive Buddhism. The writer notes Olcott's sympathy for all religions and speaks of his efforts to restore respect for Indian arts and civilization:

> In 1879 he organized in Bombay a Swadeshi exhibition of Indian manufactures, to demonstrate that Indian workmen could still produce beautiful objects in their own tradition and need not only copy European designs. His aim was to revive in the Indian people their pride in their own culture, which was being lost, and their sense of the intrinsic value of their arts and crafts. In short, he hoped to stimulate India's reawakening after her long slumber. These were the days before Mahatma Gandhi emerged to lead the Indian people to political freedom. Colonel Olcott helped to pave the way for this step, for he did much to assist in the formation of the Indian National Congress, the focus of India's rebirth, which called forth the leaders who were finally able to win independence peacefully without losing the friendship of the British people. Olcott also concerned himself actively with social reform in India. He was outspoken against the caste system, whose evils had been a contributing factor to India's decline. He founded schools for outcaste children and worked to alleviate the pitiful conditions of the outcastes, making every effort to show Indians the terrible effects of their outmoded social system.

Buddhist Revival

When he visited Ceylon in 1880, Olcott saw that the educational system was dominated by the Christian churches, which discriminated against the Buddhists, and he began to work for the revival of a Buddhist educational system:

He composed a Buddhist catechism so that children might begin to learn the tenets of their religion. In a remarkable way, considering those times, all the high ranking Buddhist monks in the Island applauded his efforts and gathered round him. He founded the Colombo branch of the Theosophical Society with the cooperation of local Buddhists. At a time when most Europeans lived very much apart from the local population, Colonel Olcott lived and thought as one of the oppressed Buddhists of Ceylon . He went to England on several occasions to represent them and to fight for their rights. It was due to his efforts that Buddhists were allowed to have civil marriages and to obtain recognition of their most sacred day, Vesak, the birthday of the Buddha, as a public holiday. This paved the way for Hindus and Muslims in other Asian countries to obtain similar holidays for their festivals which had previously been reserved for the Christian minority.

Honored in Sri Lanka

With Darmapala, a pioneer of Buddhist revival, Olcott traveled Ceylon from village to village, on foot and by bullock cart, preaching loyalty to Buddhism. These two collected funds which made a school-building program possible, and through their efforts over four hundred Buddhist schools and twelve large Buddhist colleges were established. (These were eventually taken over by the government of Sri Lanka as part of the nationalization program.) Olcott designed the Buddhist flag which in time came to symbolize the unity of all Buddhists. Dr. Kirthisinge says in the final paragraph:

Colonel Olcott died on 17th February 1907 at his home in Adyar, near Madras, after serving his beloved Asian people for nearly thirty-two years. The anniversary of his death is commemorated throughout India and South-East Asia and particularly by the people of Sri Lanka who have a special respect for him. As a token of their gratitude, a large photograph of him hangs in most of the Buddhist schools and colleges which he helped to establish on the island. Sri Lanka's educational system, the international Buddhist flag, and the Adyar Oriental library are today living monuments to his greatness.

Origin of "Zero"

A thoughtful explanation of why the idea of zero was discovered by Hindu mathematicians is presented by Robert K. Logan, a professor of physics at the University of Toronto, in *Etc.* for the spring of 1979. He sets the problem as conceived by Western cultural historians:

Zero was an invention of the Hindu mathematicians, working

more than 2000 years ago. Their discovery of zero led them to positional numbers, simpler arithmetical calculations, negative numbers, algebra with a symbolic notation, the idea of infinitesimals, infinity, fractions and irrational numbers. It has always been a source of mystery and surprise to the historians of mathematics that the germinal idea of zero was a discovery of Hindus and not the Greeks. The great mathematician of the eighteenth century, Laplace, wrote:

"It is India that gave us the ingenious method of expressing all numbers by means of ten symbols, each symbol receiving a value of position as well as an absolute value, a profound and important idea which appears so simple to us now that we ignore its true merit. But its very simplicity and the great ease which it has lent to all computations put our arithmetic into the first rank of useful inventions, and we shall appreciate the grandeur of this achievement the more when we remember that it escaped the genius of Archimedes and Apollonius, two of the great men produced by antiquity."

Why Not the Greeks?

Prof. Logan asks:

Why were the ideas of zero and algebra developed in India and not ancient Greece? I believe that the explanation of this phenomenon does not lie in an examination of Greek mathematics but rather, in an examination of Greek philosophy and logic and its contrast with Hindu philosophy and religious thought. Paradoxically, the position I reach is that the rational and logical thought patterns of the Greeks hindered their development of algebra and the invention of zero.

Indian Philosophy

After a review of Greek philosophy from Thales to the time of Plato and Aristotle, he concludes:

The climate of Greek thought was as unfavorable as possible to the formulation of zero, particularly zero as something to be manipulated mathematically as a number. The Indians, on the other hand, were used to dealing with the notion of non-Being. . . . For both the Hindu and the Buddhist, the notion of non-Being was a state they actively sought in their attempt to achieve Nirvana, or oneness with the whole cosmos. Non-Being was *something*—a state that could be discussed. The concept of zero as a concrete state was totally consistent with this aspect of Hindu philosophy, and hence presented no problems to Hindu mathematicians. The Hindus did not have any logical stumbling blocks to overcome, like the Greeks. Nothing stood in the way of their formulation of zero. In fact, their religious beliefs encouraged this development.

While "concrete" seems an inappropriate adjective to apply to a symbol of non-Being, the writer's point is clear. The Indian thinkers were capable of greater subtlety and sophistication than the Greeks, who were bound by their assumption that reality is to be found only in the manifested world. He also remarks in passing that the Mayan Indians also had the idea of zero, said to be an independent development, but they used it only for counting and place numeration, not for calculations such as multiplication or division. Meanwhile, the true source of the zero is suggested by H.P.B. in her account of the "Archaic Manuscript" referred to on the first page of *The Secret Doctrine*, and its connection with the Mystery Language is shown on page 574 of Vol. II.

Wrong Target

In what seems an otherwise sensible article on present-day psychic doings, Jeffrey Klein, writing for the April (1979) *Mother Jones*, repeats the claim by the London Society for Psychial Research that its representative "exposed" H.P.B. The offensive sentence is in a passage of the researches of the American psychologist, William James: "When his other obligations sidetracked him, James engaged another very skeptical investigator, Richard Hodgson, who'd just exposed the famous Madame Blavatsky." It would perhaps be worth while to see that the *Mother Jones* writer gets a copy of Adlai Waterman's "Obituary" on the Hodgson Report, which makes it plain that it was Hodgson who needed investigation and exposure, not H.P.B. A serious writer would want to correct his views by this material. That Klein is fair-minded seems clear from his concluding paragraph:

> From my observations . . . I'm sure that belief in the psychic renaissance or one's own extrasensory gifts doesn't naturally yield proper guidance. Beneath the psychic banner, people march in every direction. Often they circle aimlessly around their egos. Still, at the heart of psychic understanding there are principles central to other mystical teachings, and to most religious traditions and philosophies as well. Until we can disprove them, it seems wise to keep these principles in mind: we are much more joined to each other than we consciously know. Our thoughts and feelings are inscribed in ways we can't imagine. We are responsible for what we do and don't do.

THEOSOPHICAL LITERATURE

ISIS UNVEILED: A Master-Key to the Mysteries of Ancient and Modern Science and Theology *By* H. P. BLAVATSKY

Vol. I—*SCIENCE*, xlv + 628 pages. Vol. II—*THEOLOGY*, iv + 640 pp.

This exhaustive study of religion and science was Mme. Blavatsky's first presentation of Theosophy to the modern world. It is reproduced in photographic facsimile of the original edition (1877), two volumes bound in one (cloth), complete with general index and supplementary topical index. $12.50

THE SECRET DOCTRINE: The Synthesis of Science, Religion, and Philosophy *By* H. P. BLAVATSKY

Vol. I—*COSMOGENESIS*, xlvii + 676 pages. Vol. II—*ANTHROPOGENESIS*, xiv + 798 pages.

A systematic development of Theosophical teachings on Cosmogenesis, Anthropogenesis, Symbolism, Comparative Religion, with extensive comparisons of ancient wisdom with scientific conceptions. Facsimile of original (1888) edition, two volumes bound in one (cloth) complete with index (xxx pp.) $14.00

THE KEY TO THEOSOPHY: An Exposition, in Question and Answer, of the Ethics, Science, and Philosophy of Theosophy *By* H. P. BLAVATSKY

Facsimile of original edition (1889), xii + 307 pages (cloth) . . $6.00

THE OCEAN OF THEOSOPHY *By* WILLIAM Q. JUDGE

A comprehensive text on the Theosophical philosophy by a co-founder of the Theosophical Movement—widely used as a text in study classes. Reprint of original edition (1893), vii + 153 pages (cloth) . . $5.00

THE BHAGAVAD-GITA rendered into English by William Q. Judge

An ancient dialogue of philosophical religion from the Hindu epic, the Mahabharata. Bound in fabricoid, pocket-size, xviii + 133 pages . $3.50

THE FRIENDLY PHILOSOPHER compiled from letters and talks by Robert Crosbie, 415 pages, cloth $6.00

For Children

THE ETERNAL VERITIES, 295 pages, cloth $5.00

Pamphlets

THEOSOPHY SIMPLY STATED (10 copies, 50 cents) 10

REINCARNATION AND KARMA, including Aphorisms on Karma, by William Q. Judge 25

WHAT IS THEOSOPHY? compiled from H. P. Blavatsky 40

FIVE MESSAGES TO AMERICAN THEOSOPHISTS, by H.P.B. . .50

Complete book list mailed on request. Prices subject to change without notice.

Order from

THE THEOSOPHY COMPANY

245 WEST 33RD ST., LOS ANGELES, CALIF. 90007, U.S.A.

ULT LIBRARY
BANGALORE.
Accn. No. 1637